HRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SUGN MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

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WILLIAM A. DREW,-Editor. THE SABBATH.

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[From the Universalist Exposit r.]

OBSERVANCE OF SUNDAY AMONG THE PRIMI-TIVE CHRISTIANS . 1. It is a custom almost universal, to call our Sanday by the sacred appellation of The Sissach, and to represent it as identically the institution which God delivered, under that name, to the Israelites

at Mount Sinai. Excepting the single circumstance of its alleged transfer from the seventh to the first day of the week, it is supposed to remain unchanged under the gospel dispensation, retaining its orighal divine character, and possessing all the sanctions with which it was at first established and enforced; so that it still conmades to be the express command of God, demember the Sabbath day to keep it holy. Six days snalt thou labor and do all thy work; but the Seventh [now, the first] day is the sabbath of the Lord thy God: in it thou shalt not do any werk, thou, nor thy son, nor thy daughter, no: thy man-servant, nor thy maid servant, nor tay cattle, nor thy stranger that is within thy gates. Exod. xx. 3- 0. Any neglect of this precept, at this day, is accounted a contempt of God's law, and a

any impropriety in our setting Sunday apart from the rest of the week, as a s asoa for religious improvement and public worship. So far, the practice is sanctioned by apostolic example, and recommended by numerous advantages, both private and general, too manifest to escape an observing eye. But, then, such a use of the day does not involve the notion that it is the ancient sabbath, and consequently subject to the laws of that institution, or that it has been made peculiarly hely time by any positive ordinance of Heaven. For this, there is no proof; and besides, the consequences of admitting the supposition, unfounded as it is, are more alarming than its advocates seem generally aware. One thing is certain, that if Sunday be indeed the Sanoath, then it can be properly observed only in the manner which the A!mighty Sovereign prescribed for that day. Now, let us pause and consider what were his express directions. We have already seen that the people were forbidden every kind of labor of themselves, their families, their servants, and their cattle; and this sweeping prohibition was enforced by the penalty announced in the following words: Every one that defileth it [the subbath,] snall be put to death; for whosoever doeth any work therein, shall be cut off from a nong his people.' Exod. xxxi. 14. But w. are is the family, how strict and punctilious so ever, that keeps Sunday according doubtless recollect the dispute which arose the necessity of keeping the law of Moses. If not important to his satisfaction, we shall donestic employments, and refusing even to gather fuel, or to kindle a fire in their to gather fuel, or to kindle a fire in their to gather fuel, or to kindle a fire in their to gather fuel, or to kindle a fire in their the necessity of keeping the law of Moses. If not important to his satisfaction, we shall pursue the subject, in order to insert all the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donations are collected and described by the notices which are extant, of the observable and the donation are collected and described by the notices which are extant, of the observable and the donation are collected and described by the notices which are extant, of the observable and the donation are collected and described by the notices which are extant. to this command, imposing absolute rest to gather fuel, or to kindle a bloom to get the rest of the apostition extend, according to God's own desition extend the control of sickness in the control of sticks upon the sabbath day. And they ject, its decision was expressed in the following gathering sticks, brought that found him gathering sticks, brought the brethren which are of a definite and correct opinion. him unto Moses and Acron, and unto all the Gentiles in Antioch and Syria and Cilithe congregation, and they put him in the congregation in the congr put to death; all the congregation shall stone him with stones, without the camp." Numb. xv. 32-35. And in another passhall be to you a holy day, a sabbath of Barnabas and Paul: men that have haz- before him, at the same time, a full staterest to the Lord: whosoever dueth work

ple ought either to comply fully with these rigorous but explicit laws, or else relinquish the common tenet, that Sunday is the sabbath. There is no little absurdity, not to say impudence, in their solemn denunciations against the laxity of others' observance, while they themselves habitually indulge in flagrant violations of the ancient institution, by subjecting their beasts to travel, their servants or their families to many household occupations, and openly sending up the smoke of their trans-master he standeth or falleth: yea, he not for any purpose of wickedness, but have expired with the rest of the Mosaic gression in the face of heaven and earth, shall be holden up; for God is able to make never to commit theft, robbery, or adulas if to display their contempt of the laws him stand. One man esteemeth one day tery, never to violate a promise, nor deny ordinance, it grew into a custom with they profess to own. Such is the condemnation in which the most punctilious, at day alike. Let every man be fully per- all which being concluded, it was their the present day, must involve themselves, suaded in his own mind. He that regard- custom to separate, and then to assemble by maintaining the popular but unsupporteth the day, regardeth it unto the Lord; again in order to partake in common of a ed opinion we have mentioned.

known, and which ought to have been, even of the sabbath, was, like circumcilong ago, decisive with those who take the sion, a matter indifferent in itself, is certhority. First: We find no intimation, in all the Bible, that the sabbath was ever transferred from the seventh to the first day of the week. The assertion, so often made, of that change, is, like many other surrent stories, a mere fable; but it is, therefore, a proof that its authors and prestherefore, a proof that its authors and pres- bath.

ent retailers have so deeply felt that their en to their own resources, in order to supis just as valid, their example, for keeping
ply what was wanting in the sacred recSunday. True, we have their example
and on which they again assembled to ord. Secondly: Though there is frequent for holding meetings, at least sometimes, partake of a common meal, answering general principle on which our citizens notice of the first day of the week, in al- on that day; but not, as we have already perhaps, to the breaking of bread men- commemorate the landing of the pingrimstill in not a single instance is it called the regards this particular, their practice, and stated day was, we are not told; but the pendence. That our own interests, as sabbath. On the contrary, this term, that of the believers in general of their age, conjecture that it was Sunday, the day of religious, moral, or even intellectual crea-

sepulchre' of Christ. Matt. xxviii. 1 .-And long afterwards, while the apostles were travelling through different countries, we find them entering into the Jewsh synagogues, 'on the sa bath day,' (see Acts xiii. 14, 42, 44; xvii. 1, 2; xviii. 4,) tions already there assembled; which shows that it was on the seventh day; at which time those places were regularly opened for religious services. In referreminded the council of apostles and elders at Jerusalem, that 'Moses of old time nath in every city them that preach him, being read in the synagogues every sabbath day;' Acts xv. 21; where, it is almost needless to remark, he spoke of the seventh, and not of the first day. And what we have observed of these few instances, sin of the same hemous nature with other the reader will find applicable to all, if he transgressions of the moral requirements take the trouble to collect, by means of a Such is the opinion which has prevailed concordance, the several passages in which in the church for several ages. One obthe expression is introduced. Thirdly: ject of this article is to point out its incor-There is no command, not so much as a rectness. We do not mean that there is

formal recommendation, recorded for keeping Sunday as hely time. Neither the Jewish nor the Gentile converts were ever exhorted to observe it as such; though the former must have been deeply prejudiced in favor of the seventh day, and though the latter were utterly unacquainted with the institution in question. Of course, both would need the most explicit and patient instruction on the subject,

would learn that Sunday was the sabbath, would learn that Sunday was the subbath, ient for them to prepare, at that time, their observing that day. On what is called als, through its operations, deprived of the from hearing the apostles invariably call donations for their poor brethren. That another day by that name? Indeed, is it they abstained from their ordinary empossible, that a change so important as ployments through the whole of the day, try, assemble in one place, and the me- hunted down like bucks in the forest, for this is now pronounced, should have been we have no evidence; and the want of moirs of the Apostles and writings of the their very honesty, by those who profess the

dissensions which it occasioned? To these well known facts, which one would think satisfactory to every impartial mind, we may now add the following: The apostles seem to have thought that the sabbath, instead of being transferred to another day, was abolished with the rest by other circumstances. Our readers

tain from what he says to the Colossians:

whenever it occurs in reference to any can be gathered only from the book of Acts, our Saviour's resurrection, seems to be tures, imperiously require certain stated particular day, is invariably applied to the the Epistles in the New Testament, and particular day, is invariably applied to the seventh. Thus, we read, In the end of the book of Revelation; all ecclesiastical met before dawn, the very hour at which the sabbath, as it began to dawn towards history of a later date furnishing nothing Christ rose from the dead, in order to re- much illustration with such as have carethe first day of the week, came Mary Mag- authentic on the point. What, then was peat hymns to his honor. And the cir- fully observed the constitution and habits says that St. Paul and his preturen came, in their voyage, to Troas, and abode there seven days. 'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight.' Acts of the great church of Antioch, and who was bishop, or chief minister of the great church of Antioch, and who was bishop, or chief minister of the great church of Antioch, and who was bishop, or chief minister of the great church of Antioch, and who was bishop, or chief minister of the great church of Antioch, and who was bishop, or chief minister of the great church of Antioch, and who was been dependent of the great church of Antioch, and who while aftending with a single eye to the commemorate the great event which the cares of sensual existence, we must be provided with certain occasions to call us off to the higher and more refined pursuits, or we shall fatally neglect ourselves, while aftending with a single eye to the commemorate the great event which the cares of sensual existence, we must be provided with certain occasions to call us off to the higher and more refined pursuits, or we shall fatally neglect ourselves, while aftending with a single eye to the commemorate the great event which the cares of sensual existence, we must be provided with certain occasions to call us off to the higher and more refined pursuits, or we shall fatally neglect ourselves, while aftending with a single eye to the commemorate the great event which the cares of sensual existence, we must be provided with certain occasions to call us off to the higher and more refined pursuits, or we shall fatally neglect ourselves, while aftending with a single eye to the commemorate the great event which are cares of sensual existence, we must be provided with certain occasions to call us off to the higher and more refined pursuits, or we shall fatally neglect ourselves, while aftending with a single eye to the cares of sensual existence. Paul, when writing to the Corinthians, A. D. 56, concerning the collection for ence to these Jewish services, St. Peter the saints, says, 'Upon the first day of the week, let e ery one of veu lay by him in ple of those, who, though brought up in scholar, regular seasons for study, or the store, as God hath prospered him, that these ancient laws, came nevertheless to child, appointed hours for his recitations. there be no gatherings when I come.' Cor. xvi. 2. And if we allow that the term, Lord's day, was appropriated, as is probable, to the first day of the week, then we have another passage belonging to our subject: St. John says, in the beginning of his Revelation, 'I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet,' &c. Rev. i. 10. commanding him to write to the seven churches of Asia. This is generally supposed to have been written about A. D. 36; though some critics place its date before the destruction of Jerusalem. The passage last quoted throws no light

whatever on the practice of the first Christians with regard to the observance of Sunday, except that they sometimes disrest, and to rigorous exclusion of labor, without a general concert among themselves, or an express requirement from the some traces in the New Testament.

Such is the sum of what we can collect, concerning the example of the A postles and of their contemporary brethren; and here might we, with propriety, conclude our

statement. in the church at Antioch, with regard to interesting to the curiosity of the reader, the necessity of keeping the law of Moses. if not important to his satisfaction, we shall cision: 'They found a man that gathered convened, and thoroughly debated the sub- not be very clear; but from the whole, ta-

ward, because it was not occlared what certain which went out from us, have given by that learned and elegant writer, the reasons for their observance of Sunshould be done to him. And the Lord troubled you with words, subverting your Pliny the Younger, who was Consul, or day: "On the day of the Sun we all assaid unto Moses, The man shall surely be souls, saying, Ye must be circumcised and Governor, of the Roman province of Bithkeep the law; to whom we gave no such ynia. Several persons were there brought commandment; it seemed good unto us, before him under the accusation of being being assembled with one accord, to send Christians; upon which he wrote to the sage, it is said, 'On the seventh day there chosen men unto you, with our beloved emperor Trajan for instructions, laying arded their lives for the name of our Lord ment of the case, so far as he understood therein shall be put to death. Yo shall Jesus Christ. We have sent, therefore, it. Some, he says were arraigned, conkindle no fire throughout your habitations on the sabbath day. Exod. xxxv. 2. 3.

Nothing can be plainer, than that peoupon you no greater burden that these ne- formerly, but had now (some above three, cessary things: that ye abstain from meats others more, and a few above twenty years offered to idols, and from blood, and from ago) resounced that error.' Pliny then things strangled, and from fornication; subjoined the account which these aposfrom which if ye keep yourselves, ye do well. Fare ye well. Acts xv. 23-29. christians to which they had once belong-Certainly, had the sabbath still been obli- ed: 'They affirmed the whole of their gatory, it would not have been overlooked in this letter to the Gentile brethren.—
Again: What does St. Paul mean when fore it was light, and to repeat, by turns, he says to the Romans, Who art thou that among themselves, a hymn to Christ as tles and primitive christians understood judgest another man's servant? to his own to a god, to bind themselves by an oath, the divine institution of the sabbath to above another; another estcemeth every a trust when called upon to deliver it up;

III. But, it is often said, if we have not a stated day on which they first met, to by some appropriate observances of the cause needed such support, as to be drivthe precept of the apostles, we have what honor Christ in hymns, and to bind themtimes at which they occurred; and in setioned in the New Testament. What this fathers, or the birth of American indenotices which, we find recorded. St. Luke they convened, not to keep the sabbath, says that St. Paul and his brethren came, but to commemorate the great event which necessarily engaged almost perpetually in

preceding passage is decisive proof that laws which govern our minds, who should and if, by their living according to the dictated by nature itself. From these Lord's resurrection, he meant, as critics considerations, it will be perceived how suppose, their assembling on Lord's day, necessary it is that we have such an instifact that Christ then rose from the dead. ground in the public view; otherwise, It was a special observance of the Lord's resurrection.

christian father of the second century, ad- agant and unnatural demands, tinguished it by the appellation, not of the dressed a labored Apology for his religion Sabbath, but of the Lord's day, perhaps to the Roman emperor, about A. D. 150. m honor of their Lord's resurrection. Of In his work, he took occasion to describe were it one of the Christian ordinances. the two former passages, one shows that the manners and customs of the Christian ordinances. is it likely that they would adopt the in- they were accustomed to meet together on tians; and among other things, gave a par- pervades this community. We have wirn wation, so long as they were not inform- that day, and to break bread; and the oth- ticular account of their services on Sun- nessed its baneful effects in more than one ed that it had not been made? or that they er, that it was judged peculiarly conven- day, together with the reasons for their recent case. We have observed individueffected, without leaving any traces, in such proof, renders it rather probable that prophets are read, as time permits. Then, the scriptures, either of the precept by they did not. For it is by no means read after the reader has finished, the President prophets are read, as time permits. tions with which it was enforced, or of the exhaute spentine transpose that they would all dent instructs the people in an address, seen a father who was willing to sacrifice Apostles, of which we must have found prayers, bread and wine and water are ence. For refusing to be knaves, we in a joyful acclamation at the close, say-ing Amen. Those elements, over which its possessors but in name. We thanks have been given, are then distrib- slaves of bigotry and superstition. IV. But as the views and the practice of their immediate successors must be very are sent, by the hands of the Deacons, to chains around the limbs of a convicted semble together, because it is the first day, on which God brought the world forth from darkness and chaos, and because that Jesus Christ, our Saviour, on that day rose from the dead. For they crucified him on the day before that of Saturn [Saturday;] and on the day following that of Saturn, which is the day of the Sun, he appeared to his apostles and disciples.' Justini M. Apol. i. pp. 83, 84. These are the grounds on which, it appears, the christians of Justin's time, place the observance of Sunday. They did not consider it as having any connexion with the sabbath, or as deriving any sacredness from

proposed, pointing out to the reader all the facts with which we are acquainted. The amount of the whole is, that the Aposgious meetings, to choose Sunday, from have experienced a work of conversion, respect to Christ's resurrection. It was perfectly natural that they should adopt tences, however they have been affected. and he that regardeth not the day, to the harmless meal.* This was written be-Lord he doth not regard it.' Rom. xiv. tween the years 102 and 111; and of this measure. Some day was, of course, ces relative to this point, which are well 4-6. That he meant that the observance course, it relates to the customs of the christians at that period and a few years servance then obsolete, which it was debefore. By it, we discover that there was sirable to discountenance, what other day was associated with so much interest to them, as that on which their Lord rose from the dead?

VI. As christians, we still have the not superstition; it is an original and universal propensity of our nature, that leads not superstition; it is an original and unius to signify our estimation of great events, al commemoration.

cumstance goes just as far to show that of the human mind. Peculiarly quick to wrote, either in the year 107 or 116. Hav- to 'grow in knowledge and grace,' maning cautioned his brethren against contin- kind as much need that a portion of their uing 'to live according to the Jewish laws,' time should be appropriated to the inculhe proposed, for their imitation, the exam- eation of religion and virtue, as does the the newness of hope, no longer observing In all these cases, the occasion operates the sabbath, but living according to the as a strong motive to engage the attention, Lord's resurrection.' Ignatii Epist. ad do awaken the dorment powers, and to Magnes. If these Epistles be genuine, give the proper direction; and he would of which there is, indeed, some doubt, the evince but little understanding of the Ignatius thought the Sabbath abolished; propose to dispense with means so plainly it shows that he believed the custom to be tution as our Sunday. But, at the same occasioned and sanctioned only by the time, it ought to stand on its own proper it is likely to be abused to purposes of superstition by one part of society, We have but one other testimony to and to become wholly disregarded by anadduce. Justin Martyr, a very eminent other, on account of its supposed extrav-

INTOLERANCE.

People are not generally aware of the 'all who live either in cities or in the coun- and their families. We have seen them. things which they have heard. Next, we distribute the shrine all rise up together, and draw near to God the most flagrant violation of promise justified by those who were under its influpresented to us; and the President then have seen individuals threatened with ruoffers supplications and giving of thanks, in; their hopes blasted, and their future according to his ability, the people joining happiness destroyed! We have seen all those who are absent. Next, they who wretch on whom the law is about to be considered a crime meriting the vengeance which has hitherto been its portion: when we sit "under our own vine and our own fig-tree with none to molest or make us afraid."—N. Y. Sen.

> FREE INQUIRY .- "Free and unbiassed inquiry is the glory of human nature. To be a Heathen, a Jew, or a Christian, because our fathers were so, is unbecoming any reasonable creature, arrived at years of understanding. That man is of no religion, whose profession is not from conviction; and there can be no conviction but from inquiry. He who grounds his faith from the authority of others, and then studies only for confirmation, seeks not truth by the light of truth, and is therefore ever liable to embrace falsehood; and should he be so very fortunate as to embrace truth, in him is no virtue."

> AN EXTRACT .-- The change that is wrought in conversion, is an universal change-grace changes a man with respect to whatever is sinful in him. Therefore, if there be no great and remarkable abiding change in persons that think they vain are all their imaginations and pre-

Dr. Ely has given it as his opinion, that cows may be milked, and the milk carried to market on Sunday. He says he has a cellar twenty feet deep, but he cannot keep Saturday's milk sweet for Sunday's use. The orthodox in Boston are at odds with the doctor on this question.

When your reason and judgment gain

THE INFELLIGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, JULY 30.

"SLANDER AND FALSEHOOD."

The most potent-and indeed, as we should infer,the only argument which the orthodox have, by which to prevent the influence of Universalist and Unitarian papers, is to turn up their honorable noses and vociferate "slander-falsehood, &c. It is a very easy thing to say that such a paper is a slanderous or a lying concern; and thus dismiss the subject. It is so casy, that a man who has little respect for truth himself has but to use the words, and the utterance of them relieves him for the moment from a generous load of rancor and bile. There never was a liberal paper printed which was not denounced by this "order and decency party" (vide Barrington, R. I.) as a vile, contemptible, odious, slanderous, lying concern. Epithets like these, as applied to papers which tell the truth fearlessly, are as familiar with such people as their own household words; and they seem to calculate that the application of them to liberal papers will be enough to destroy all the arguments, or discredit all the truths, which appear in them. Of late-within a few weeks past-we have learned that certain orthodox clergymen in this State, having probably agreed to a simultaneous movement on this point amongst themselves, have been busy in visiting houses where this paper is taken and belching out their spite towards it by the use of such slander as mentioned above. In the enting of this paper it has, indeed, not unfrequently come in our way to expose the deceptions and frauds of the "church and state party" in the United States; and in performing this duty, we have known little of that "fear of man which bringeth a snare." We have spoken freely and plainly what we believed to be true. What we have said has been given to the public, and in so doing we have made ourselves responsible. If we have in any case stated what is not true, why is not the falsehood exposed?-are there none willing to expose it? Why have we not been prosecuted? are there none who would like to get us into difficulty! The truth is, the accounts we have given have all been true; they cannot disprove them. They know this to be the case; and hence it is that they have no means of resistance left but to denounce us in general terms as hars, &c. Could they meet our arguments-could they prove falsehood upon us, our word for it, they would be at the work forthwith. No. It is because we have told the truth, the whole truth and nothing but the truth, that they are exasperated and driven to slanderous railing .-"Nothing cuts them like the truth." We shall never lie about them, until there are not cutting truths enough to be told concerning them, and that day will be far In the fear of God we now say most solemnly, that in

the management of this paper, the editor has given currency to no statement which at the time he did not believe from the evidence before him to be true to the letter. If at any time an error has crept into our columns, our readers will be our witnesses that we have promptly corrected it, and uniformly manifested a disposition to sift out the whole truth, even if it result in favor of an enemy. It is, we confess, a tax upon our modesty to say so much as this of ourselves; but circomstances justify us in this egotism; and our readers know it to be true. Let any orthodox man appear and by fair argument, or by an array of facts, show that we are in error, or have made any untrue statement, and our columns are not only at his service: but er he may advance.

The time we believe has gone by when it will prevent the influence of Universalist papers to denounce them as vehicles of falsehood and slander. Nearly twenty thousand of them circulate weekly in every part of the Union; and, whether the orthodox believe it or not, they are exerting a tremendous influence in favor of truth and against their creeds and their anti-republican designs. But for orthodox elergymen to charge us with falsehood, while they patronize and defend the Mirror and Recorder-papers very frequently abounding with the meanest scurrility and abuse, is the height of inconsistency, and partiality. We shall not shrink from a comparison with those papers as it relates to just claims for truth and decency, any day.

"GORGEOUS CEREMONIES." A writer in the Boston Recorder, whose remarks are copied into the last Zion's Advocate, thinks it dangerous for protestant parents to send their children to the Catholic Convent in Charlestown, because "the pompous and imposing ceremonies of the Catholic church are suited to captivate the youthful fancy" and give it a repugnance to the simplicity of truth. No doubt shows and parades, as connected with religious instruction, are dangerous to a child's love and attainment of truth; but none have resorted to such things to influence the youthful mind more than the orthodox. In such business, the poor Catholics are considerably behind them. As one proof of this, we would refer to their frequent Sunday School parades and "gorgeous ceremonies;" accounts of which appear almost every day in the public papers. Such parades have lately taken place in Philadelphia, New York, Boston and elsewhere. On these occasions thousands of children were paraded together, under hundreds of clerical officers, all dressed in uniform, "suited to captivate the youthful fancy," and to create a distaste of the sim plicity of truth. Thus marshalled and trimmed, they were escorted through the streets, with instrumental music, to the church, where farther " imposing cere monies" were performed to secure the subjection of the juvenile mind to modern orthodoxy. And yet these men cry out against the pomp and ceremony of the Catholics! Oh, consistency, thou art a strange plant And then too, how often do we see the names of little children gazetted as donors to some orthodox institution? Mayhap they have gone without sugar and butter for a year to save a dollar for the Missionariesas in the case of Dea. John Clark's children in Hallowell, who were honored with a notice in Zion's Advocate lately; or their friends have sent in \$20 to constitute a little boy a life member of the Maine Mission ary Society-as in the case of "T. L. W. Tappan," child of Rev. B. Tappan, Augusta, whose name is honored by an insertion in the last Mirror. All such cases are carefully published to the world; and for what? To "captivate the youthful fancy,"-the very thing which the Recorder and Advocate complain of as a great detriment to youth. We see not why such ences are not as censurable in the orthodox, as in their Catholic brethren. "Therefore, thou art inexcusable, O man-for wherein thou judgest another, thou condemneth thyself; for thou that judgest doest the same things,"-Rom. ii. 1,

TRIAL FOR LIBEL.

Universalist clergyman of New York city, issued a prospectus for publishing a paper to he called the Every Day Mail;" whereupon, as is usual in such cases the editor of the N. Y. Observer, the orthodox paper of that city, in noticing his prospectus, declared the proposed journal to be "an infidel paper," and represented that it was to be published on Sunday as well as other days of the week. Such epithets as applied to liberal christians and their papers are current coin amongst the orthodox; and these editors were only following "their vocation" and adopting the common low cant, in employing them in relation to Mr. B.'s paper. But Mr. B. unwilling to be thus unceremoniously denounced as an infidel, and wishing to see whether our civil tribunals would allow such abuse, immediately prosecuted the editors of the Observer for a libel.

From the last Mirror we learn the result of the tri-The Observer editors, finding, no doubt, that they could not sustein themselves on trial, consented to be defaulted, hoping, as we presume, thereby to move the mercy of the jury and get off with a lighter punishment. The verdict of the jury declared in favor of Mr. Bates, the plaintiff, awarding him fifty dollars damages, and costs of court. So much for a single falsehood. But, we suppose, it would not be right to call this orthodox paper "a lying concern;" howevertrue it is that it has been guilty of false hood and slander in this case. The editor of the Mirror, who, if we recollect aright, helped to encounte time en-It [the damages] would not, probably, have exceeded six cents, had not the verdict been influenced by the clamor about church and state, raised by the plaintiff and his counsel"-a fine compliment truly to a jury, and one too collected in New York, the very seat of orthodoxy, where, in all probability, a jury without orthodox men upon it could not be empannelled. Bût the Mirror seems disposed to favor, if not absolutely to justify, the criminality of its brethren. Is such its notion of moral duty?

We trust this case will teach our orthodox opponents that it will be the safest to abandon their common practice of branding liberal christians as "infidels," &c. The lesson may be a bitter pill; but it should be taken.

MAINE MISSIONARY FUNDS.

The Treasurer of the Maine Missionary Society, W. Storer, has given the public in the last Mirror, an account of the sums contributed to this Society from March 30, to July 15, 1880. The items, consisting of annuities, donations from Gentlemen's associations, Female cent Societies, public collections, interest on notes, ladies' contributions to make ministers and minister's wives life members, &c. &c. cover about two finely printed columns, and amount in the aggregate to \$1,501 79,-so much in three and an half months .-At this rate, this single Society will get out of the public in a year \$5,148 97. The orthodox in Maine have a great number of other sectarian Societies, each of which shares proportionably from the generosity of the public. As for instance, the Maine Branch of the Am. Education Society, an institution designed to qualify young men for the ministry, an account of whose receipts appear in the same paper, has had given it within the last year \$1,499 54. At this rate we shall soon see a moneyed religious aristocracy rearing its proud and arbitrary head in our community.

In casting our eye over the mentionable and unmen tionable receipts of the Missionary Society, we are the good beauk, jewers, &c. got out of the ladies in Winthrop last month. They have been, without delay, converted into cash. The items stand thus in the Treasurer's Report :-

" For Gold Beads, contributed at annual meeting in Winthrop, sold Farley & Baker,
For sundry articles of Jewelry, contributed at that meeting, sold Oliver Gerrish,

It is not stated whether these fine things were sold 'at auction" or not; if they were, the reader may find the auction scene described in our last. The girl who gave up her necklace to the contribution box in Winthrop, which we suppose must be included in the let of "Jewelry" that sold for \$4 63, will be chagrined, we presume, to find that it was sacrificed for so small a sum. It could have brought but a part of the above mentioned sum. But she must not wish to regain it: such a wish the Mirror would call "sacrilege."

UNION OF CHURCH AND STATE.

Some orthodox writer has been admitted into the last No. of that respectable work, the North American Review, to give his ideas on the subject of the Sunday Mail question. We regret to see such sophistry as he has advanced suffered a place in that publication. In the hands of a Sparks or an Edward Everett, we venture to say the article alluded to would never have been admitted into the Review. Some notice of the article was copied into our last from the Trumpet. The following is an extract from the article. It advances, with sufficient distinctness, a doctrine which, though it may be creditable to the writer's honesty-for all are not as honest as he appears to be, -is, and ought to be, alarming; especially when sanctioned by an admittance into that able and influential work:

"Religious motives, are, as we have shown, the best under which we can possibly act, and tend, of course, to produce the best possible results. If one of these results he the ION OF CHURCH AND STATE, it could only be BECAUSE THIS UNION IS THE BEST OF ALL possible modes of regulating the relations etween religion and government.

Who will say, after this, that the petitions for stopping Sunday mails are not prompted by the design to unite Church and State; and that the accomplishment of this object is not the first and a principal step towards this union? Religious intriguers and hypocrites are infinitely more to be dreaded in this republic than political managers. Let the people be watchful and

PICKERING'S LECTURES.

We have received a communication highly recom mendatory of "Pickering's Lectures in Defence of Divine Revelation," just issued from the press in Providence. Not having yet seen the work ourselves, we must defer a notice of it till a copy meets our eye. The subject is an important one-especially in the present day-and we have reason to believe the author nas done justice to it. Our correspondent's encomiums are so extravagantly high, that we should not feel justified in publishing it, till we had seen the work.

Rev. Benjamin Whittemore, late of Troy, N. Y. having accepted the invitation to settle as Paster the Fourth Universalist Society in Boston, (South Boston) has removed to the latter place and commenced his pastoral labors.

SUNDAY SCHOOL PUPILS.

"Fifteen young men and boys were drown ed at Summerland, Eng. on Sunday May 23, while visiting a West Indiaman in a pleasure boat. One was to have been married the next week, and two of the boys were truants from a Sunday school."

We thought no Sunday School pupil was ever detected in a crime. It has been beasted, when adult criminals have been hung, that they never were scholars in a Sunday School; and for a good reason, we think,-Sunday Schools have not yet been in existence long enough to have embraced what are now adult persons. But in the above case, it seems Sunday School children were guilty of profaning the Sabbath, by sailing in a pleasure boat on that day. We only copy these facts to abate somewhat of the extravagant boastings that have been made concerning these institutions.

NOTICE.

The KENNEBEC ASSOCIATION OF UNI-VERSALISTS will be in session at Greene, Me. on Wednesday and Thursday, the 29th and 30th of September next. A punctual attendance of both Ministers and Delegates is respectfully requested.

NATHAN C. FLETCHER. We are happy to receive the above notice. Is it not time the meetings of the two other Associations were designated? Societies should have seasonable notice, so as to call meetings, choose delegates, prepare accounts of their standing, &c. Each Society is time to be up and doing.

"ORDER AND DECENCY."

Our orthodox brethren are the only friends of order and decency, no doubt. The Providence Journal relates a case in proof of this. From that paper we learn that a member of the Congregational church in Barrington, R. I. having, with others, got at odds with the other brethren, entered the church in time of service about a fortnight since, and with a pair of pistols drove out of the meeting-house the whole congregation, consisting of two hundred men, women and children. The difficulty arose from a schism in the Socie-What makes the affair the more bulicrous, is the fact that the pistoh, from the fear of which the whole congregation retreated, were unloaded, and indeed were without locks "The wicked flee when no man pursueth; but the righteous are as bold as a lion."

TRINITALIAN UNIVERSALISTS.

We promised some time since to give a farther notice of the Universilist book which has recently been published in Charleston, S. C. explanatory of the doctrines of the Apostolic Church of Trinitarian Universalists in that city. The reader will probably entertain a curiosity to see their creed. It is long, embracing seventeen articles, with subdivisions, and covering about twenty closely printed large 12mo. pages. We can extract only those articles of more particular interest, exhibiting the peculiar views of this Church.

ART. 1. Of God .-- We believe in one supreme eternal, uncreate, self-subsisting and invisible Spirit, or Being, one only true and living God, who, in and by, the union of his essential essences, whose qualities, are Wisdom, Power, and Holiness, in one undivided whole, is that complete, full, perfect, holy Being: First Principle, the cause, source or of all things ; and who hath revealed himself and his glorious properties in the Scriptures of his Truth, as the Lord God Almighty! that there is "no God else besides

him. a just Godar's one ford."

ART. II. Of the Son of God, and the Holy
Spirit.—We believe, the Lord and Saviour Jesus Christ! to be the only begotten Son of God! a manifestation of the Wisdom, Power and Holiness of the Supreme, in a sanctified body of flesh! begotten not according to ordinary, but by a spiritual generation, as pre-determined in the Immense Mind from ever-

That the Godhead dwelling in all its fulness, in the person of Jesus Christ, is expressive of the union of the integrant essences of the Deity; so that as Jesus is the manifest Saviour, the Godhead being invisible; God in Christ, is still the Lord God Almighty! and there is no God else beside him, a Just God, (in his invisible essences) and a Saviour, (in his manifested properties) in his Son. In Christ therefore who is the Lord, and the Godhead in him, We understand "the Lord our God is one Lord!"

We believe in the Holy Ghost, as the third integrant essence or essential property of the Deity or Godhead, as the Spirit of Holiness, existing in, and one with the Father, dwelling in all their fulness in the person of the Son, is thus manifest in the flesh, a Trinity in Unity, the one only true and living God! the Creator, Saviour and Sanctifier, o Jehovah! in whose self-subsistence existed from everlasting in one infinitely great and undivided union; as the essential of his being, illimitable Wisdom, Power and Holiness; and to whom with the Father and

the Son, he glory in the highest--Amen.
ART. VII. Of the descent of Christ into Hades, (in the English version translated Hell.) -We believe that Christ was"put to death in the flesh, being quickened by the Spirit, by which also be went and preached to the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah," &c, (1 Pet. ii. 18, 19.) We consider the object of our dear Redeemer, in preaching to the spirits of the dead, in their prison, or Hades, was to offer them salvation on his own gospel terms, in order that they might be placed upon an equal footing with the living. And that this is no visionary idea the Apostle continues in the same epistle, (iv. 5, 6,) and says, "For this cause was the gospel preached also to them that are dead, that they might be judged ac-cording to men in the flesh; but live according to God in the spirit." And that some, at least, of those that were dead, arose with him in his resurrection, we have the authority of St. Matthew, who says, "And the graves were opened, and many bodies of the saints, that slept, arose, and came out of the graves after his resurrection, and went into the holy city, and were seen of many." (Matt. xxvii. 52, 53.) We perfectly accord with the Moravian church, i. e. the German Baptists, and believe that "the souls of the Just are employed in preaching the gospel to those who have had no revelation in this life;" and we believe, that thousands are saved by this method. (See page 42.) The literal translation of the term Hades, is a place of dark-ness, silence and dread, and about which the most prying eye, and the most listening ear, can acquire no information. (Campbell.)-It is also rendered "the Grave," "the Prison, "the Pit," &c. "The heart of the earth." (Matt. xii. 40.)

ART. IX. Of Sacrament. We acknowl- punishments. We do most truly believe the edge only two Sacraments as the ordinances of Christ: that is to say Baptism, and the Lord's Supper.

1, OF BAPTISM.
We believe Water Baptism,* or the Baptism of John, to be a sign or seal of faith, or of repentance, and is of Divine authority, and ought to be administered to all who desire to be made members of the church of Christ. With regard to the form of administering this Sacrament, while we consider immer sion as the most significant, proper and impressive, particularly in adult subjects, we allow liberty of conscience to all; wherefore, such persons as insist upon receiving this Sacrament in the mode of sprinkling or pouring, as is the custom of some churches, ought not to be denied.

We believe that Infant Baptism, or the Baptism of such as are under years, to be, if not actually commanded, very strongly implied, in the Holy Scriptures. The cove-nants of God with his people in the Mosaic Dispensation included children as well as adults,; and we can see no reason why they should be excluded in the Christian Dispensation, from entering into the covenant mercies of the Redeemer. The church has the most indisputable authorities for proving it to have been the practice of the Apostles, and that it was universal, without any exception from the Apostolic age to the twelfth century. We therefore, advocate and practice Infant Baptism, inasmuch as it is an as an act and offering of faith on the part of their parents or guardians, in obedience to their Lord's command—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." "And he took them up in his arms, put his hands upon them, and blessed them." "Lo! children are them, and blessed them." "Lo! children are an heritage of the Lord." (Psalms exxvii.3.)

Let it be remembered here that the Saviour's Baptism was with the Holy Ghost and with fire. "I indeed," says St. John, "Baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am unworthy to bear; He shall baptize you with the Holy Ghost and with fire." And this latter Baptism we consider essential to salvation! while the former is but a necessary and preparatory ordinance.

ART. X. Of Justification and Righteous--We believe in the justification of man by faith; not in or by his own merits; "For by grace are ve saved through faith, and that not of yourselves, it is the gift of God! not of works, lest any man should boast." Nor are

ART. XI. Of Good Works .-- Good works are the fruits of Faith, and are an evidence that God worketh in us all things after the counsel of his own will, in enabling us to be co-workers with him; by which grace we not only let our light so shine before men that they may see our good works, and glorify our Father, who is in heaven; but is also an evidence, that we are striving "to work out our own salvation with fear and

we righteous in and of ourselves; but only by

faith in him, who is "the Lord our Righteous-

As our faith, and our works, as also our salvation, are each of them, the effect of God's grace, exciting and enabling us, to be co-workers with him; we cannot discover any grounds on which to believe in "works of supererrogation, or voluntary works over and above God's command," and particularly as Christ said, "when we have done all

trembling."

fitable servants; we have done that which was our duty to do. "Luke xvii. 10.

ART. XIV. Of the Universal Church of Christ."—We believe, that in our dispensation, there is but one true and living Faith: "The faith which was once delivered unto the saints." We believe, and have seen, that the primitive churches throughout the world, were undoubtedly formed by the apostles upon one and the same plan." Hence we believe that there is but one true church in the whole world; that this one universal church is constituted as Christ its head and founder, was, and is, of a visible and invisible nature. And as he is the head of this church, as also the head of every man, we conclude every man, believers specially, by grace, and the rest of mankind, universally, by covenant and purchase, to be members of his body, which is his church.-For it is written of the Jews, God hath concluded them all in unbelief, that he might have mercy upon all"-"that as by the offence of one, judgment came upon all men to condemmation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Hence,

1. The visible Church of Christ is constituted of faithful men and women, among every sect and denomination of Christians, whether they are attached to the Primitive Apostolic Church, or to the Roman or Greek Church, whether Protestants or Dissenters, provided they walk in the light, as he is in the light. These are they of whom it is said, God is the special Saviour, being saved in this life from the fear of death, and of a judg-ment to come, shall share in the first resurrection, and over whom the second death hath no power. These are a manifestation of Christ's visible body, or Church.

2. His invisible Church we believe to consist of the entire residue of the human family, who are also, according to the foreknowl edge and eternal purposes of God in Christ, members of his body, to be hereafter made manifest. These are they who are not specially saved in this life, from the fear of death and of judgme at but have dreadful forebodings of the evils to come, with a certain fearful looking for of judgment and fiery indignation which shall destroy the adversaries. (See page 47.)
ART. XVI. Of the Punishment of the Im-

penitent and Wicked .-- As we believe in the general resurrection, and the great judgment, so do we also believe in future rewards and

*"Water is the metaphor most frequently used to represent the Spirit; and the act of sending or giving the Spirit, is represented by pouring out, shedding forth, sprinkling, washing, or baptizing. And the descent of the Spirit is compared to the descent of cain and dew. the spirit is compared to the descendance of Mand doubtlers, it was from these metaphors the various forms of administering the ordinance of Baptism originated. Each form is considered as a sign or symbol of the Spirit; the "outward and visible symbol of the Spirit; the "outward and visible sign," whereas the Baptism of the Holy Ghost, or Christ's Baptism is "an inward, invisible sign" of our being regenerated and born of the spirit.

+We desire to retain the simple Apostolic form as recorded, Acts viii. 37. Faith in the Son of God was

all the Apostles required as qualifying the candidate fo

§ See the writings of Origen, Dr. Wall, Dr. Gill, Reed's Apolgy, Abbot's Discourse, &c.

| With the Greek church we deny that the church of Rome is the only true Catholic above. Genesis xvii. 7, 14, Deut. xxix. Gal. iii. 17 of Rome is the only true Catholic church; but we consider it a branch of the Christian Church.

the Righteous Judge of all the Earth wi most faithfully and impartially reward every man according to his works; that the wicker will be punished according to the correct meaning of the Scriptures of his truth. We admit that their punishment may be lasting but we object to the terms eternal everlasting punishment, as translated in our English ve sion of the Scriptures (see pp. 39 and 53 and applied to the future punishment of the impenitent and wicked human nature, by all the advocates for a partial or limited salva tion. And we honestly and conscientious reject the unmerciful doctrine of the eternal never ending punishment of sinners, in the indefinite sense applied to these terms, as be ing contrary to the known wisdom, justice mercy, and love of God, and repugnant his nature and character, as the Father of the Spirits of all flesh. We believe that all punishments, present and future, are disci-plinary, corrective, and will be finally effica. cious, to the full, perfect and entire recovery of every human soul. Such was the object of our Creator for sending his Son into world, that the world through him might he saved. Wherefore, being perfectly convicted and fully convinced of the validity of the Scripture doctrine of the "restitution of all things;" and, hence, the reconciliation of all men unto God through Christ: we are, therefore, disposed to leave to the determination of our Heavenly Father the duration and limits of all punishment, particularly as we are authorised to believe that "his anger endureth but for a moment, but his mercy endureth for ever and ever."

ART. XVII. Of the Final Salvation of Men .-- The doctrine of the Restoration of all Men to Holiness and happiness; of their re conciliation to God, and of the final salva tion of every human being, is unquestionably a Scripture Doctrine, a doctrine in conformity with the Will of God, "who willeth all men to be saved."

By request we subjoin the following Circular, ju-

CIRCULAR.

The Board of Trustees of the Theological La he Board of Trustees of the Incological In-brary Society, auxiliary to the "Association of Trinitarian Universalists of the city of Charleston, S. C. To all to whom these presents shall come, generally, and to all whotes-tify their love to Christ by their acceptance of the pure gospel doctrines of God's free and impartial grace and salvation, and particu larly known as Universalists, we send greet

BRETHREN, - It has been the good pleasure of God to awaken in our souls, a desire to establish in this city, a Church, in support a the apostolic faith, which maintains that the living God is the Saviour of all men, speof those that believe;" and in accordance thereto, there have been a few names who regardless of the frowns of the world. have boldly come forward, and that have publicly united themselves as an Association of christian believers with the title of "Asso-CHURCH OF THE PRIMITIVE APOSTOLIC CHURCH OF TRINITARIAN UNIVERSALISTS, in the city of Charleston," and have published a manual in defence and explanation of their doctrines and tenets, now in general That this doctrine has been every where

spoken against, denounced, and slandered, cannot be new to any of you, and that this circumstance has tended in no small degree to operate prejudicially against our infant Society in this city, it is our melancholy duty to declare. And we must bring to your own hearts and your own experience, another cause, that tonds in like degree, to retard the glorious spread of this Evangelical Faith; it is the unhappy schisms and divisions that exist among Universalists themselves, and that cannot fail of weakening their influence, and dividing their interests; and that will if not remedied, result in as many sectarian divisions as there are of other denominations of professing Christians; and that will eventually prove to the world, that the advocates for the benevolent doctrine of Universal Salvation, have been too much influenced by the zeal of partizans, to the neglect of the vital interests of the religion of Christ.

Brethren, these things should not be so .-If indeed, we would prove to the world, and to the confusion of our enemies, or opponents, that Universalists are of one heart and of one mind, and act as if with one soul; if in short they would prove that they are influenced by one spirit, even the spirit of Christ -it is ob vious that among ourselves there is much to be done, ere we shall be enabled to heast of "keeping the unity of the spirit in the bond of peace." It is obvious, that until a reconciliation of the Univarian with the Trinitarian peace. faith is effected; that until the pride of map will bow to the sceptre of INFINITE WISDOM, and taking the faith of AERAHAM, who staggered not at the promises of Gop through unbelief, become strong in the faith giving glory to God, being fully persuaded, that what He had promised He is able to perform--there will be schisms among Universalists.

To remedy as far as practicable, this lamentable division among Universalists, we have established a Theological Library Society, Auxiliary to our Association-we desire to hold a friendly intercourse with christians of every denomination, but above all with Christian Universalists -- we desire an interchange of sentiments and opinions, that be enabled to ascertain in how much or how little we differ with regard to the character of Christ. We are inclined to believe with one class of Unitarian Universalists, the difference is but small. These facts are however to be ascertained by a critical attention to the doctrines and tenets

of each party respectively.

We therefore, in behalf of our Library Society, solicit the kind and liberal sentiments of our brethren throughout the world, and deem it expedient to publish this Circular, and to add the fifth rule of our Society in order that they may perceive our own princi-

ples of liberality.

"The Library of this Society shall consist of books, mss., maps, charts and other papers, that shall be purchased by the Committee, or that shall be presented to the same, which books are to be primarily and chiefly. such as are in strict accordance with our faith as Trinitarian Universalists, and to the selection of which, the Committee aforesaid are bound in preference to all others. But, in order that it may be seen, that we are pot so prejudiced against the writings of other denominations of Christians, the Committee, are, secondly to accept, or procure by purchase, as circumstances will admit, all theological works ancient and modern--Ecclesiastical Histories ancient and modern, all books on

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Divinity, moral philosophy and metaphysics, whether the authors be Roman Catholics, or Greek Catholics, Protestants or Dissenters, Jews or Turks, Chinese or Arabians, Indians or Apicars -- Trinitarian or Unitarian: Since we charitably hope that all the foregoing denominations are, what they are of neces-sity from birth and education, or from a firm conviction, or consciousness that theirs is the true faith. We presume not the right either to censure or condemn any man, or sects of men for conscientiously differing from us in theif Religious Faith; and while they are lahoring in the great cause of religion upon principles which they conscientiously believe to be correct—although we profess before the world, that their faith is not our faith, and absorbing all sectarian prejudices in the Universal charity of our Faith, we desire to do unto them as we would they should do unto us, leaving the issue of theirs and our faith and practice with Him, who will try every man's work of what sort it is, and who, judging righteously, will reward every man according to his work."

We have forwarded copies of our mannual to the editors of various Universalist Journals, as far as such editors have been made known unto us.--We societ their friendly aid in a reciprocity of the like kind. We will gratefully receive either printed or written essays for our Library, and we entreat the publication of this circular in each of the

Journals devoted to the good cause.

With sentiments of regard, we remain, dear brethren, Yours in the best of bonds.

J. L. E. W. SHECOT, President. In Behalf of the society, Charleston, June 18th, 1830.

P. S. -All communications in behalf of this Society, are to be directed to Doct. J. L. E. W. Shecot, Corner of Wentworth and Cumming Streets, Charleston, S. C.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.] SHORT SERMONS-NO. 25.

TEXT. "And yet shew I unto you a more excel-lent way."-1 Cor. xii. 31. As the natural body is composed of many

members, so is the spiritual body of Christ, of which he is the head. And these different members all have their use. "To one is given the word of wisdom; to another the word of knowledge by the same spirit; to another faith; to another the gifts of healing; to another working of miracles; to another prophesy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues: But all these worketh that one and the self same spirit, dividing to every man severally as he will." Paul adds, "Now ye are the body of Christ, and members one of another. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all work. ers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet, earnestly the best gifts? Yet shew I unto you a more excellent way."

The diversities of gifts among the first christians, was the occasion of strife and disunion. Because some had more useful gifts than others, they were liable to be proud; and because others had less useful, they were table to be envious. But l'ant would shew them a most excellent way. This was to exercise charity, kindness, condescension, and contentment. They might lawfully desire the best gifts, and so far as possible, use means to obtain them, but they should not fall out by the way. For without charity, or a spirit of love, humility and kindness they were nothing better for all their gifts, about which they

contended. So it may be now. Christians of different sects and names, may be proud of their at-tainments, and exalt themselves above others; or else be envious, hate, and speak evil of others. But there is no true religion in all this. This wisdom is not from above, but is

earthly, sensual, devilish. Religious opinions and gifts, are important when rightly improved, but they are nothing in forming the true christian temper and char-

The most important doctrines, which are ost clearly revealed, all christians admit a true, and embrace in their several creeds .l'acre are some important points, to be sure which they differ in, but true charity would not permit them to hate and despise each

other on this account.

All professed christians will hold to the following important principles in religion.—

1. There is one God. 2. Jesus Christ is the Son of God, or the promised Messiah. There is one holy Spirit or spirit of God, which was given Jesus without measure, and to all his true disciples in measure. 4. The er ptures of the Old and New Testaments are the word of God, or a divine revelation from heaven to men. 5. All mankind are ound to love God, and one another. 6. All mankind have sinned and come short of the glory of God. 7. All are justly doomed to

suffer for their sins, according to their deserts. All must repent or become holy in order to be for given and happy. 9. All ought to vorship God in spirit and truth, by prayer and praise. 10. All ought to learn of Jesus and tollow his precepts and example. 11. All ought to do justly, love mercy and walk unbly with God, towards their fellow men. 2. All will rise from the dead, and live in nother state of existence. I-think all chrisians will agree to these first and most important principles of religion, and many others included in them or connected with them. But if they choose, christians may contend and dispute about every one of these princi-

les, and yet hold to them all. What God is; or how many persons, or agents there are in the Godhead; or what hrist is: and how many natures he possesss; or what the holy spirit is, and how it opperates, are questions about which christians may dispute, and for which they have separited one from another, and persecuted each

other unto prison and death. So, likewise, they have disagreed about other interpretations and explanations, till they have split into numerous parties and denominations; and like the Babel builders have ot understood each others language, but have wandered and wandered till they have ecome strangers, yea, enemies, and now, ave no more fellowship for each other, than

for Infidels or Turks. The different sects have doomed each othto never ending wo, as the enemies of iod. But they have been careful to judge hemselves to be favorites of God, and heirs

are here! How pleasing to flatter one's self, that I am to be eternally happy, while others, who will not bow down and worship me, or the image which I have set up, shall not only be cast into a fiery furnace, of church censure, or den of lions, of frowning faces, but into unquenchable fire in hell, to all eternity.

SER OF BOXICLE.

Each one has judged his own opinion correct, and condemned all others, as under strong delusion, who must certainly be damned forever in another world. Thus the sentence of condemnation has passed round from one to another, so that if any confidence were to be placed in their judgment and censures, we should conclude all would go to eternal

misery, and all would go to eternal glory. Now, may not all err in some things, and be right in others? And on this ground, we may unite with all mankind, as the creatures of God, and objects of his divine benevo-lence. We may have good will to all, and do all in our power to promote their welfare. We may think that God is impartial in the bestowment of his favors, and that he will ultimately bring all to know the Lord: that the diversity of gifts among christians, and difference of administration among mankind should not alienate them from each other. But they should remember, that they have nothing which they have not received.— Why then should they glory as if they had not received it? No one ordered the circumstance of his birth; and no one can make a hair white or black, or add one cubit to his stature. So with respect to religious opinions. How can a heathen believe in one God, when he has been taught to believe in many? How can a Jew or Mahometan become a christian, when he is brought up strictly to believe christianity a delusion? So, how can one sect of chris tians believe differently from what they have always learned. Can a Christian become a Heathen, a Jew, or a Mahometan? Can the Ethiopean change his skin, or the leopard

What then shall be done, by all, but to folwhat then shall be done, by all, but to follow the more excellent way. To put on charity or true love. For love is the fulfilling of the law. God is love. He loves all his creatures. He has given his Son to die for them all. He takes equal care of them all. His tender mercies are over all his works. He will subdue all to himself. Why should not all be pitiful and kind to each other? All must die. All are dust. All have sinned. All are exposed to pain and distress. Why should they not bear one another's burdens and so fulfil the law of Christ, and follow him to heaven?

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 20, 1830.

BORDER DIFFICULTIES. By an express agreement between this Government and that of Great Britain, neither country was to claim or exercise " exclusive jurisdiction" over the territory in dispute in the north eastern part of this State, until after the decision of the King of the Netherlands. Notwithstanding this solemn agreement, the authorities of New-Brunswick have claimed and do exercise exclusive jurisdiction over the territory which is most clearly a part of the State of Maine. We learn, that they have even gone so far as to forbid Gen Webber, the gentlenon designated by the U.S. Marshall sus in that region, from performing that duty! The Governor of N. B. has issued his proclamation threat ening him with arrest in case he proceeds to enumer ate the inhabitants, and imposing severe penalties on the people should they aid him in taking the census What makes this conduct the more censurable is the fact, that the British authorities themselves have taken a census of the population ;- why then may not the U. S. do the same, since neither Government is to claim exclusive jurisdiction? They have too, we are informed, commenced the making of roads through the territory-a measure which has the appearance of preparing for a warlike defence. The conduct of the British authorities will soon be made known to the U. S. Executive, when it is to be hoped measures for the settlement for these unpleasant difficulties will speedily be taken. The territory in question, is without doubt, part of Maine. Shall the American authorities thus be insulted?

It is also said that the English government have set up, of late a new claim of territory still more westerly than that already in dispute; so that though the Umpire may decide against their former pretensions. they will still have a farther claim on our territory .-This thing should be seriously looked into. It will not answer for the State of Maine to vield one third or nearly one half of her terrirory to the British crown.

THE SALEM MURDERERS. The Grand Jury for the County of Essex was employed the principal part of the last week in attending to the complaints against the persons apprehended as being concerned in the mur der of Mr. White of Salem. On Friday last bills of indictment were found against J. J. Knapp, Jr., J. F. Knapp amd George Crowninshield. They were brought into court and pleaded not guilty. They are to be tried severally. Tuesday last was assigned for the trial of George Crowninshield. Palmer, of Belfast, was admitted as a witness for the Commonwealth. No bills being found against Selman and Chase, they were discharged and set at liberty. Owing to the niceties of the law, it was not without difficulty that bills could be found against either of the prisoners as principals in the murder-Richard Crowninshield who was originally indicted as such being dead. The trial excites very great interest. Chief Justice

Parker has expressed a wish that the public papers would not take measures for giving a daily journal of the evidence, believing that this course might be prejudicial to the cause of justice, during the trial.

The Kennebec County Democratic Republican Convention was held in Augusta yesterday afternoon, for the purpose of nominating candidates for State Senators and a Representative to Congress. Our paper went to press before the business of the Convention was transacted.

Judge PARKER, Chief Justice of the Supreme Court of Massachusetts, expired very suddenly of apoplexy, in Bosten on Monday last. The death of such a man is a public loss.

In consequence of the death of Judge Parker, the Supreme Court in Salem adjourned till Monday nextpostponing the trials till that time.

The official nomination of Hon. [honest] JACK DOWNING for Governor, appeared last week in the of immortal glory. What a pretty fancy is Downing for Governor, applications of immortal glory. What a pretty fancy is Daily Courier. Does he belong to Dr. Ely's party?

DAMAGE,-The late N. E. storm which commenced on Saturday and continued untill last evening, it is to be apprehended has done great damage to cropsparticularly to wheat and hay. Before that time, the prospect of abundant crops of good wheat was never more promising. Thus are our brightest hopes blasted in a day.

EDUCATION.

Pursuant to notice previously given, a meeting was held at the old Court House in Augusta on Saturday 24th July, and was organized by choosing P. A. Brinsmade, Chairman, and Jos. C. Lovejoy, Secretary. The following resolutions were then pre-

sented and unanimously adopted. Resolved, That we regard the general dif-fusion of knowledge as the only security of Republican Institutions.

Resolved, That the ends proposed in the institution of Common Schools, are eminently worthy of the solicitous regard of every

Resolved, That the modes of instruction which have been adopted for securing these ends, are susceptible of indefinite improve-

Resolved, That the introduction of improvements demands the countenance of enlighted public sentiment, and the efficient cooperation of every Friend of Education. Resolved, That two committees be chosen

-one to present the subject of popular Education before the community, by an address to be published in the several journals in this county:--the other to assign subjects to different individuals for a future meeting. Voted, That each of the above Committees consist of five.

The following gentlemen were chosen to

prepare the address.

John A. Vaughan, Hallowell, THOMAS J. LEE, Winthrop, T. S. Brown, Vassalborough, P. A. BRINSMADE, JAMES W. BRADBURY, Augusta, The committee on assignments, PHILIP LEACH, Vassalborough. DANIEL WILLIAMS, Augusta, P. A. BRINSMADE, Augus Jos. C. Lovejov, Hallowell,

KIAH B. SEWALL, Gardiner. Voted, That the committee on assignments be requested to report through the public journals, and likewise assign the time and place

of the next meeting.

Likewise Voted, That the Resolves and proceedings of this meeting be signed by the Secretary, and presented for publication. Per order,

JOS. C. LOVEJOY, Secretary.

Sea Serpent again .- The Kennebunk Gazette of Saturday last furnishes the following account, which goes to strengthen our belief that it was a sea serpent, which destroyed Mr. Blaney, of Lynn, an account of whose melancholy fate we lately published.

SEA SERPENT! The coast in our immediate vicinity has at last received a visit from the far-famed Sea Serpent. He was seen by three men, who were fishing a few miles distant from the shore, on Thursday afternoon last. Two of the men were so much alarmed at his nearness to the boat that they went below. The third, however, Mr. Gooch, a man whose statements can be relied on, remained on deck and returned the glances of his serpent ship for a considerable length of time.
It are the fullowing account of the interview: The fish was first soon a short distance from them and shortly after he turned about and came within six feet of the boat, when he raised his head about four feet from the water and looked directly into the boat, and so remained for several minutes. Mr. Gooch noticed him attentively, and thinks he was sixty feet in length, and about six feet in circumference-his head, he says, was about the size of a ten gallon keg, having long flaps or ears hanging down, and his eyes about the size of those of an ox, bright and projecting from his head-his skin was dark gray and covered with scales. He had no bunches on his back. When he disappeared he made no efforts to swim, but sunk down apparently without any exertion. Mr. G. says he could have struck the fish very easily with his oar, but, "he was willing to let the serpent alone, if the serpent would not moest him.

We understand the serpent has been seen off this Harbor and also off Wells several times during the past week, by different per-

Another account from the Portsmouth

Journal of Saturday.

The Sea Serpent is said to have been in our waters, as near to us as the Isle of Shoals, during the present week. Capt. Perkins, of the schooer Alert, a very respectable man, and his crew, state that he came up toward their vessel, within 20 feet, and then passed round her bow, so that they had a fair view of his snakeship; they saw about 60 feet of his length.

Another vessel lying at anchor, saw him at some distance, lying on the top of the wa ter: the skipper with one other person, the only one of the crew that would go, took the boat and rowed along side of him so near as to be able to break his back with an oar, if they had dared. They think him one hundred feet or more in length.

Both of these crews agree with former accounts as to the general appearance of the monster.

We are also informed by a gentleman who has just returned from the Shoals, that the Serpent passed between the cable and the bows of a schooner belonging to Mr. Caswell, while lying at anchor, and that some of the crew stood at the stem of the vessel and looked down upon him: they describe him as about the size of a lime cask in the middle, and smaller towards each end; a smooth snake, without bunches, the appearance of them being occasioned by his motion .- Port. Courier.

Law .- A Judge, of Philadelphia, in a recent case, decided that it was an indictable misdemeanor for an individual to persuade, induce, or force another to do that which it was known would either injure or cause death. This opinion he gave in the case of the State against Ebenezer Stratton, who was accused of the murder of his wife the examination it appeared that he had administered to his wife copious doses of brandy, the frequent use of which, in all probability, caused her death. S. was discharged from the charge of murder but held to hail to answer for the misdemeanor. This opinion, not unreasonable in itself, is said to have been sustained by Sir Mathew Hale, in a case when he convicted an individual of a misdemeanor, for persuading another to commit

Sacrifice of Property.- We are informed that all the real and personal estate of the Saco Manufacturing Company at Saco, Me. was sold on Wednesday for sixty thousand six hundred dollars. It is but a few years since this company gave about fifty thousand dol-lars for Cutt's Island, upon which their property was situated; since which their improvements, with the natural advantages of the Island for manufacturing, have made the site of almost incalculable value. The water power is estimated by a competent engineer to be of sufficient volume and power to move the machinery of forty-eight cotton factories of four thousand spindles each. The Island contains about twenty-seven acres of land, and the fall of water is thirty-four and a half

The property, sold for the sum above mentioned, consisted of the Island with all the water privileges, a canal eight hundréd feet long, which cost \$17,000, two bridges, two wharves, one saw mill, one rolling and slitting mill, one grist mill, one nail factory, one machine shop, one furnace building, fourteen three story brick dwelling houses, eleven wooden do., two large mansion houses, several stores, barns, and a quantity of bricks, timber, boards, sand, &c. &c., besides some land and improvements in the adjoining

Although there has been a vast sacrifice of property, it must be remembered that a portion of the land was covered with the ru-ins of the factories and houses which were lately destroyed by fire, the insurance on which amounted to a considerable sum, Boston Courier.

The New York papers of Tuesday, contain several unimportant translations from files of Vera Cruz papers to the 19th ult. A letter from Guatemala, dated on the 3d May, confirms the accounts previously received of the destructive earthquakes in that city and vicinity. The letter concludes thus:-"Even while I am writing this letter, violent shocks are again reapeated; and this day, the Parish of San Sebastians is demolished. It is impossible to conceive the terror of the people. I do not know what will become of us, and I am sorry to give you the news, because it will leave you in suspense until the next mail."

Cure for the Tooth-Ache. - At a recent meetng of the London Medical Society, Dr. Blake stated that the extraction or excision of teetl was unnecessary. He was enabled, he said, to cure the most desperate cases of tooth ache (unless the disease was connected with rheumatism) by the application of the following remedy to the diseased tooth: "Alum, reduced to an impalpable powder, two drachms; nitrous spirit of wther, seven drachms-mix, and apply them to the tooth."

Hydrophebia .-- It is stated in a Philadelphia paper as the opinion of a learned and experienced physician of that city, that the dreadful disease, hydrophobia, is not produced by a specific virus, but that it is a tetanic affection, and that there is always danger from the bite of a dog, whether healthy or diseased, in the same manner as there is always danger of lockjaw from wounding the flesh with a splinter or nail. Hydrophobia does not, probably, ensue from the bite of a dog oftener than lockjaw from the other cause. Evening Post.

The Lexington (Ker.) papers, mention, that an enormous Snake had been seen in that neighborhood, measuring about 20 feet in lenght, and as large round as an ordinary stove pipe; that he had destroyed some hor ses, cows, and other cattle, and committed other depredations to an alarming excess. The account also adds, that \$500 reward had been offered for killing him, and that several companies of sharp shooters had gone in search of this terrene brother of the sea ser-

It is now the season when children, and others who ought to know better, eat unripe fruit, and cholera morbus and dysentery commence their ravages. In the week ending 10th inst. 30 persons died in Philadelphia of these disorders. Boiled milk, thickened with a little flour is an almost certain cure for dysentery, in common cases .- Boston Patriet.

Alluding to a late reported robbery of \$6000 at the Providence theatre, one of the Providence papers says: "It may be well enough to add, that there cannot be found among us, an individual who can be made to believe that Mr. M. has been robbed, and that thousands are of opinion, that he has played a very unlucky game. Having no reason to doubt the probity of Mr. M. we are of opinion that it is possible that he has been robbed of \$6000.

John Brown a colored person, aged 18, died at Westerley, R. I. the 14th inst. His death was caused by his running a foot race with another person, a few days before, in the evening. In the race both persons struck the evening. In the race both persons struck the shafts of a wagon standing in the road, the shock of which proved fatal to Brown .-His companion was considerably injured, but

The laws of Virginia declare it to be unlawful for a man to marry his brother's wife. The General Court have decided in a recent case, that this means his brother's widow; and declared a marriage between Edmund Perryman, and Katturah Perryman, his brother's widow, to be null, directing bonds to be taken that the parties should not cohabit.

A Good Shave .- Whilst the proprietor of one of the Habersham gold mines was one day overseeing his negroes, he thought they lost too much time in scratching their heads and the weather being warm, and their hair long, he humanely had them close shaved. On shaking out the wool, after this operation was performed, he was no less surprised than bted at finding several ounces of pure gold amongst it, which they had secreted there while at work .- Macon (Ga.) Tel.

The Census of Salem has just been completed by John Foster, Esq. The whole number of persons is 13,866—making an increase of 1135 since 1820. In 1790 the nummber was 7921; in 1800, 9457; in 1810, 12,-613; in 1820, 12,731; and in 1830, 13,866.

Capt. Clapham, from Port au Prince, informs that the British brig Helen McGregor had arrived there from Carthagena, having lest that place on the 25th June. The Cap tain reported that Bolivar was to sail the next day in the British packet for Jamaicia. Baggage, &c. was on board .-- N. York Com. Adv. July 23.

The report of an insurrection amongst the slaves of the Eastern shore of Maryland, proves to have been incorrect.

Two men died of drinking cold water, in South street, Philadelphia, on Tuesday afternoon, and another in Shippen street, from the same cause. A young man fell down dead on the evening of the same day, in Chesnut street opposite the National Hotel.

Great Swimming .- A party of seven gentlemen, among whom was Dr. Lieber of this city, swam from the College Wharf in Cambridge, yesterday afternoon, a distance of four and three quarters miles, in one hour and twenty-seven minutes, with a strong current against them more than half the way. Boston Com.

While in Boston and Springfield complaints are made of the thermometer at 91, at mid-day, in Portsmouth at 95, and Albany at 91; the New Yorkers complain of 88, and the Baltimoreans of 90, At New Orleans, about the 1st inst. parlor fires were comfortable.

A body snatcher in England was sentenced to six months imprisonment for going into a house and stealing the body of a dead child from the coffin. Had he stolen a sov-reign he would have been transported.

The northern stage was overset in Rutland, Vt. on the 13th inst. in consequence of the driver falling asleep, and letting his horses get out of the road. One of the passengers, a lady, was very seriously injured, and some of the others more or less hurt.

Mr. Thomas Simms, of New-York, has invented Satin Beaver Hats-napt with silk on fur bodies--for summer wear. They are said to be very beautiful.

Christopher Woodward of Raleigh, N. C. has been committed to jail, charged with having seduced and stolen a negro man, with having seduced and stored a negto-the intention of selling him, and appropriat-ing the proceeds to his own use. The puning the proceeds to his own use. The ishment affixed to this crime is Death!

Death in the Bottle .- A woman named Harington, has been committed to Bridewell, in New York for having, in a fit of inebriety, broke her husband's head with a bottle. The bottle had previously knocked the poor fel low's brains out. He was drunk.

The City Council of New Orleans passed resolution on the 28th ult. authorising the Mayor to advertise in the northern papers for paving stones, for which the Corporation. agree to pay three dollars per ton.

In Savannah, on the 3d, 4th and 5th inst. he thermometer ranged, in different parts of that city, from 90 to 100 deg. in doors. Rain was much wanted in town and country.

A Georgia paper mentions the marriage of G. Clifton, Esq. Attorney at Law, aged 25 years, to Miss J. Adams, aged 10 years, one month and nineteen days! She was an heir-

President Jackson, with his suit, arrived at his seat in Tennessee, on the 6th inst.

TO CORRESPONDENTS.

Correspondents must exercise a little patience. The ditor has claimed for himself this week more elbew room than usual.

APPOINTMENTS.

The Editor expects to preach in Wiscasset next Sunday. Having been disappointed in his expectation of obtaining some brother to preach for him in Waterville on that day, he regrets to be obliged to say, that there will be no Universalist meeting in Waterville next Sunday.

Br. Fletcher will preach in Greene nout Sunday.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.
Saturday, July 24.—Sch'r Camilla, Blanchard, Sunday, July 24 .- Sch'rs Factor, Small, Boston;

Sunday, July 24.—Sch'rs Factor, Small, Boston; Elizabeth, Marson, do. Monday, July 26.—Sch'rs Don, Quixote, Caldwell, Salem; Hesperus, Cooper, Boston; Oaklands, Tarbox, do.; Boston, Blanchard, do.; Charles, Kilfield, Man-

SAILED

Saturday, July 24.—Sch'r Lucy, Baker, Dennis; Joop Trader, Burgess, Roxbury. Wednesday, July 28.—Sch'rs Friendship, Nicker-on, Dennis; D'Wolfe, Kelly, do.; Mary, Nickerson,

MARRIED, In Leeds, Sunday evening last, by Levi Foss, Esq. Elder Eleazer Carver, to Miss Persis Lindsey, both of In Camden, Mr. Wm. Russ, Jr. to Miss F. A.

In Newcastle, Mr. Alexander Singer to Miss Anh In Brunswick, Mr. Elijah G. Parsons, of Orono, to

Miss Octavia J. daughter of Dea. John Perry, Esq. In Haverhill, Mass. Mr. John K. Woodman to Miss Adeline B. Chase.

DIED, In Poland, Mrs. Sarah Jane Downing, aged 24. In Turner, Miss Rebecca Dwinal, of West Minet, In Houlton, Mr. William Fish, formerly of Fairfield,

In Houlton, Mr. William Fish, formerly of Fairbeil, aged about 40.

In Peacham, Vt. on Sunday last, William Chamberlain, Esq. Professor of Languages, and Treasurer of Dartmouth College, aged 33.

In Freeport, on Saturday last, Mr. William Hoyt, aged 62. Mr. II. was an honest, industrious and worthy man. He had been for thirty years a professor of that religion which teaches that salvation is not limited. a favored few, but is extended to the whole human

After lingering through many wearisome days and agints, he fell askeep in donth, in the firm belief of the nal holiness and happiness of the whole family of

Like the venerable oak, he has withstood the chilng frosts and "pitiless blasts" of more than sixty "narrow house" appointed for all living; and his spirit has returned to God who gave it. Long will his neighborly disposition be remembered by his surviving friends.

"Some heavenly convoy from the sky, Hath borne thy spirit to its God; No more to suffer, weep or sigh, Secure in that divine abode.

Soon shall we meet in realms of light,

Where tears are wip'd from every eye;
And parents, children, all unite,
To spend a bless'd eternity."—[Comm.]
Drowned, in the Cocheco River, at Dover, N. H.
Mr. John Sands, calico printer, aged 35.

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JUST published and for sale by P. SHELDON, SCOTT'S HISTORY OF SCOTLAND, in

o volumes. CRUDEN'S CONCORDANCE, a new and beautiful stereotype edition. In this edition more than six thousand errors contained in the former editions been corrected.

THE FRUGAL HOUSEWIFE, an excellent work.
THE BOOK OF HEALTH, first American from 2d London edition.
WHITTEMORE'S HISTORY OF UNIVER-

FOR SALE at this office a second has March 11. Printing Press.

PORTRY.

THE FIRST AND LAST PRAYER.

THE FIRST AND LAST PRAY!
BY MISS M. A. BROWNE.

(Pray for me, mother! pray that no blight
May come on my hopes and prospects beigh
Pray that my days easy be long and fair— Free from the cankering touch of care, Pray that the laurels I grasp at now May live ere long around my brow; And pray that my gentle hadye-love May be fond as the nightingale, true as the dove."

The mother knelt by her own hearth stone, The mother knelt by her own hearth stone With her hand on the head of her only son, And lifting up her glistening eye, Prayed for all blessings fervently; And then she took one lock of hair From his manly forehead, smooth and fair, And he kissed her cheek, and left her side With a bounding step and a smile of pride.

"Pray for me, mother! pray that ere long
My soul may be free as a wild bird's song.
That away en the wings of the wind is driven,
And goes to rest with them in heaven:
Pray for it, mother!—nay, do not weep!
Thou wast wont to bless my infant sleep; And bless me now with thy gentle breath, Ere I sink away in the sleep of death."

The mother knelt by his side again-She looked on his altered cheek and eye, And felt 'twas best that he should die; Then she prayed for his death in her fond despair, And his soul passed away with that last wild prayer

MISCELLANY.

THE POOR OF ENGLAND. The following touching account of the state of the la-boring population of England, is copied from a pamph-let recently published in London.

Extracts from " Thoughts and Suggestions on the Present Distresses of the Country,'

by Potter Macqueen, M. P. "The consequence of such low rate of remuneration, and the dependence on a provision unwillingly wrung from the proprietor by the parish officer, is also manifested in the increase of crime; for self-respect, a due sense of shame, and regard for character, being destroyed, the great moral barrier to vice is broken down. The first principle of nature, selfpreservation, is but too frequently called into action; and an unfortunate wretch, with his children crying for bread, is prepared for the violation, of the law, regardless of the extent of crime to which he may be urged. This consideration leads me to a subject which it is impossible to separate from the present misery of the people,-namely, the state of our criminal laws, and the effects of our present mode of punishment. I have made it a practice of late years to attend our prisons at certain periods, and have generally examined the prisoners a short time previous to the assizes: and I will add some facts which forcibly struck me in the course of this experience. In January, 1829, there were 96 persons for trial in Bedford gaol, of whom 76 were able bodied men, in the prime of life, and chiefly of general good character, who were driven to crime by sheer want, and who would have been valuable subjects had they been placed in a situation where, by the exercise of their health and strength, they could have earned a subsistence. There were in this number 18 poachers awaiting trial for the capital offence of using arms in self-defence when attacked by gamekeepers; of these 18 men, one only was not a parish pauper, and he was the agent of the London poulterers, who, passing under the apparent vocation of a rat-catcher, paid these poor creatures more in one night than they could obtain from the overseer for a week's labour. I conversed with each of these men singly, and made minutes of their mode of life. The two first I will montion are the two brothers, the Lilleys, in custody under a charge of firing on and wounding a keeper who endeavored to apprehend them whilst poachvere too remarkably young men and very respectably connect-The elder 28 years of age, married, with two small children. When I inquired how he could lend himself to such a wretched course of life, the poor fellow replied, "Sir, I had a wife, with one infant at her knee, and another at her breast; I was anxious to obtain work. I offered myself in all directions, but without success: if I went to a distance, I was told to go back to my parish, and when I did so I was allowed—what? Why for myself, my babes, and a wife in a condition requiring more than common support, and unable to labor, I was allowed seven shillings a week for all; for which I was expected to work on the roads from light to dark, and to pay three guineas a year for the hovel which sheltered us." The other brother, aged 22, unmarried, received 6 pence a day. These two men were hanged at the

wife and four small children, 11 shillings. "At this period, in the house of correction were 32 poachers under summary conviction. Of these, 17 were destitute of all employment, and, as being single men, were refused relief by their overseers on the ground of want of means of employment; eight were parish paupers, of whom three were receiving 6d. per day; one lad of 16 years of age, 31-2d. per day; another of 17, 23-4d.; and three of 18 years old, 5d. each, per day. Of the seven in regular work, three married men with families got 9s. per week; two others parried men, with smaller families, 8s,; attend to you when you are in pain; and

Spring Assizes. Of the others, ten were

single men, their ages varying from 17 to

and were considered of character. Six of

these were on the roads at 6 pence per

day. Two could not obtain even this pittance. One had been refused relief on

the ground that he had shortly previous

obtained a profitable piece of job work,

and one had existed on 1s. 1d. during the

fortnight before he joined the gang in ques-

and two children, received 7s; two with

wife and one child, 6s.; and one with

Of five married men, two with wife

Many had never been in gaol before,

one single man, aged 20, 4s.; and one only of the whole body of 32, was receiving wages at all approaching to fair remuneration, he (a married man without family) obtaining 9 shillings per week. Here, then, we find men, whom we are bound to suppose honest in principle, and against whom no impeachment can stand but want of fair employment, existing on a pittance perfectly incompetent to provide lodging, food, clothing, fuel, and washing; the average rate being 71. 10s. per head per annum. In Hanslope parish, the average price for five years for fifty-one able bodied men, supported by rates, was 81. 5s. 6d. per head.

ALGIERS. - The following is a copy of a letter from the Mediterranean, written by a person who has lived a long time at Algiers, and who is acquainted with its environs, its means of defence, and resources.

"Algiers is built like an ampitheatre, but forms a triangle; one of the points is washed by the sea: the other, rising up towards the land, forms another point, at the extremity of which is the new palace of the Dey, called the Casba. The town is commanded by a fort called fort Emperor, which sweeps the plain of Babazon, the town, and the Casba. The star fort, still marked on several maps, exists no longer. From the garden of the Dutch Consul, and the country that surrounds the residence of the Swedish Consul, the eye overlooks fort Emperor, and can even reach into the interior court. This fact is important, and is mentioned to show how easily this fort, on which depends the fate of Algiers, may be reduced. Though the defence of Algiers on the sea side are truly formidable, it is not capable of sustaining a siege from the land side for three It has not even a complete enclodays. sure; the ramparts are broken at short distances by houses, whose walls spring from the ditches, and give an appearance of fortifications, but in fact are of no strength. The ditches are always dry and there are no means of filling them; nor, on account of the rapid descent would water lodge in them. The town has three gates on the land side—the Bablonet in the west, the new gate on the west, and Babazon on the east. Its only supply of water is from an open aqueduct, on a level with the ground, and comes from about half a league from Algiers. Nothing can be more easy than to cut this off, and to force the place to surrender for want of water. The garrison consists of 4,000 Turks, and 2,000 more are distributed in the various surrounding posts. The fortifications are mounted with 700 pieces of cannon, of different calibre, towards the sea, and from 100 to 120 on the land side. It must be admitted that the greatest difficulty is in effecting a landing.

"The French army must expect to be opposed by a host of Arabs, who will dispute the ground with them; but these armed, many of them still using match lock guns. They will come down with provisions for a few days only, and hunger will soon drive them back to the mountains, if they are not previously put to flight by our artillery. The French maps call that purt of the shore on which it is supposed that the invading army will be disembarked, Touretta Chica. This point, known in that country by the name of Sedi-Ferench, is about four leagues from Algiers, on the West; but whether the landing be effected on the west or on the east, a great abundance of water will be every where found. The climate I can declare to be very healthy, less hot than perhaps Provence, if a judgment may be ormed from the luxuriance of the vegetation which flourishes on every spot of the soil. There is never any raging fever at Algiers, and the plague is only to be found when imported from Egypt; ten years have elapsed since its last appearance.

Affecting Scene. - The Bowchee people, who, male and female, go quite naked, appear to have no affection for their offspring? the gentle appeals of nature are unknown to them; parental tenderness dwells not in their bosoms; and they sell their children as slaves to the greatest strangers in the world, with no greater remorse of conscience than if they were articles of common merchandize. As a proof of this strange and unnatural apathy on the part of a mother towards her child, the following touching scene took place at Fullindushie whilst I was in the town :-A travelling slave-dealer, passing through the place, had purchased several of their children, of both sexes, from the inhabitants; and amongst others, a middle aged woman had an only daughter, whom she parted with for a necklace of beads. The unhappy girl, who might have been about 13 or 14 years of age, on being dragged away from the threshold of her parents' hut, clung distractedly, like a ship-wrecked mar iner to a floating mast, round the knees of her unfeeling mother, and looking up wistfully in her countenance, burst into a flood of tears, exclaiming with vehemence and passion, "O mother! do not sell me; what will become of me? what will become of you in old age if you suffer me to desert you? Who will fetch you corn and milk? Who will pity you when you die? Have I been unkind to you? O mother do not sell your only daughter. I will take you in my arms when you are feeble, and carry you under the shade of trees .-As a hen watches her chickens, so will I watch over you my dear mother. I will repay the kindness you showed me in my infant years. When you are weary I will fan you to sleep; and whilst you are sleeping, I will drive away flies from you. I will

when you die I will shed rivers of sorrow over your grave. O mother! my dear mother! do not push me away from you; do not sell your only daughter to be the slave of a stranger!"-Useless tears! vain remonstrance! The unnatural, relentless parent shaking the beads in the face of her only child, thrust her from her embraces; and the slave dealer drove the agonized girl from the place of her nativity, which she was to behold no more .-- Lander's Records of Capt. Clapperton's Second Expedition to Africa.

Truth at the bottom of the sea .- A Mr. Temple, the author of two volumes of Travels in Peru, recently published in London, tells this story of a shark and a Yankee: "Several years ago, in the West Indies, a British ship of war fell in with an American merchant vessel, which, from circumstances, was generally supposed to be a good and lawful prize: but no papers being found on board to condemn the vessel, and her Captain swearing that all was correct, the British captain, after the detention of a day or two, was induced to relinquish his capture. Shortly after this -I forget the precise space of time-a shark was caught by another British ship of war on the same station, and in cutting it up-a delightful operation seldom omitted-a tin case, containing sundry papers, was found in its stomach. They proved to have belonged to the merchant vessel above mentioned, and had been thrown overboard by the Captain when about to be examined by the British cruiser. The fact was soon discovered; the papers were taken to Port Royal, where the American captain had actually commenced an action for damages against the British captain for unlawful detention. The tables were immediately turned on the astonished Jonathan, whose ship was condemned as a good and lawful prize. - The shark was one of the largest size, and the jaws are preserved to this day in the Justice Hall, at Spanish Town, to the annoyance of many a Yankee captain, who, when swearing about the destination of his ship, or the correctness of his papers, is reminded of this extraordinary detection, by some one in Court significantly pointing to the jaws of the shark, and saying - Take care, he truth will out, though from the bottom of the sea.' I have heard this story corroborated by several persons, and very lately by an officer who was acquainted with the commander of the ship, on board which the shark that had swallowed the tin box was taken."

Injured Africa .- The following striking paragraph occurred in an Address, belivered at Lexington (Ky.) by the Rev. Mr. Bascom an Agent of the American Colonization Society.

'Once Africa stood proud in learning,

arts, and arms. Her pyramids, obelisks, and the granite pillars of her ruined cities, of her architectural skill. She furnished her heroes for the field of battle, and her bishops, for the church of God. To learning and religion she had ably contributed. But what wonder at her present depression, rifled as she has been of her blood and treasure, by every Christian nation. To the shrine of European cupidity, it is computed that one hundred and ninely millions of her inhabitants have been sacrificed. To every nation, Christian and infidel, she has in vain raised her cry of supplication. In reply she receives only additional weight of chains. Every gale that blows over, catches the sound of her groans, and almost every foot of her soil is stained and wet with her blood, shed by

The lost children at Albany .- Great excitement has prevailed for some days at Albany, N. Y. in consequence of three children being led away by their father, who was in a state of mental derangement. The man was a respectable mechanic. He said it was revealed to him that the city was in a short time to be destroyed, and he warned his family and others to flee from it. After being absent some days, during which time constant search was made in every direction, he was seen in the woods in the south part of Argyle .--He afterwards went into the Scotch Church, went directly up to the Clerk (who was singing) and stamped with his foot and commanded silence, stating that he was sent from God to still the noise. He was taken thence to the poor house.

Christian steel.'

They have all been safely returned to Albany, the children considerably worn down and exhausted by the jaunt .- Portland Courier.

Mother of Napoleon .- It has been stated that Madame Letitia, mother of Napoleon Bonaparte, while walking lately at Rome, fell and broke her thigh, and from her great age, being 83, she was not expected to recover. The following particulars of herself and family are given in a private letter from Rome published in London.

She is surrounded by all the members of her family now at Rome; her brother Cardinal Fesch, Jerome and Louis Bonaparte, and Madame Lucien, Princess of Canino. Despatches with the melancholy news have been sent off to Madame Murat, Countess of Lepanto, the Ex-Queen Hortensia, and the Duke of Reichstadt,-Madame Letitia, after giving legacies of 500,000 frances each to her children, and to Cardinal Fesch, with numerous pensions and tokens of remembrance to her attendants and friends and considerable donations to the poor, both at Rome and in Corsica, has constituted the Duke de Reichstadt the residuary legatee of her immense wealth.

DISSULUTIO . OF COPARTNERS.IP. THE Copartnership besetofore existing under the

by mutual agreement.

N. B.—All persons indebted to said firm are requested to call and settle their accounts with samuel Clay immediately, who is duly authorized to settle the SAMUEL CLAY, ame.

D. L. MILLIKEN.
29

Gardiner, July 14.

HOLLOW WARE.

A. T. PERKINS A. T. PERKIAS

I AS just received per sloop Coral, a good assortment of Hollow Ware, such as Large Boilers, Tea Kettles, Covered Spiders, Bake Pans, Spiders, Large Pots, Small do. Large Kettles, Dish Kittles, high Pans, Eared Basons, Skillets.

For sale as above at very law process a good assort-

high Pans, Eared Basons, Skillets.

For sale as above at very low prices a good assortment of MEDICINES, &c. viz.

Lee's genuine vilious Pills; Jewett's Laproved Vegetable Pills, or German specific for indigestion, januance, diseases of the liver, &c. or. Dean's Patent Rheumatic Pills, the most valua ble-remedy discovered for consumptions, coughs, colds,

asthma, spitting of blood, hooping cough, and pulmo-nary affection of every kind, price 50 cts. per bottle; Dr. Bateman's Pectoral Drops price 25 cents per box Turlington's Balsam of Life; Gentine link Powder, Pulv. Rhabarb,

Sulph. Acid, Bals. Copav, Baberry Wax, Bristol Brick,

Lunar Castic.

Liquid and

welder.

Unquentum, Alcohol, Harlem Oil,

Phials, Carb. Iron,

Arrowroot, Glauber Salts,

Epsom do.

R.chelle do.

Cream l'artar.

Curcama, erd.

Fine Spange,

Red Sauntiers,

Eng. Sailron, Sai Soda, Sub. Carb. Soda,

Red Precipitate, Castor Oil,

Comt Plaster.

Capal Varnish,

Annis, Burgamot,

" Wormwood. " Peppermint,

Cinnamon,

" Lavender,

Cluves,

Succini, Almonds,

" Orang",

" Hemloc,

" Tansy,

" Lemon,

Oil Cummin,

Spermacea,

Pearl Barley, Marsh Rosemary,

Umber, Coriander Seeds,

Borax, Chamomile Flowers,

Digitalis, Orange Peel, Suppery Elm Bark, Cascarilla Bark,

Gendine Ink Powder, American Eye Water, Ehubart Root, Spts. Lavender, Sal Amonnia, Spice Bitters, aundice Bitters. Oil of Spruce, for maki Beer, Tooth Brushes, Powders, Aqua Ammonia Sulph. Ether, Mur. Acid, Nitrie Acid,

Lip Salve, Blister Plaster, Simp. Diachylon, uum Gamboge,
" Camphor,
" Guaicum,

Alors, Opium, Sheilac,

Tragacanth, Arabic, Assortetida, Myrch, Scamaony, Mastic,

Frankincense. Kins, Catechu,

White Wax, Isinglass, while Vitriol, Blue Vitriol, Ext. Liquorice, Liquorice Root, Ked Chalk, Eng. Burgundy Pitch, entum.

Seneca, Snakeroot, Pinkrout, Seana, Calomel, Enetic Colomba, Ipecac, Autgalls, Annis See !.

Tapicca, Pill Boxes, Jalap, Best Perucian B rk, Refined Liquorice, Phos. Iron, Sulph. Potass, Elecampane, Cogrosive Sublimate,

Cochinel, Ethiops Mineral, Colocynth, Cowhage (down), Magnesia (Alba) Magnesia (Calcined)

B. GLISH, DOMESTIC, WIGGODS und GROCERIES, P.ALVTS and O.LS. WANTED 1000 lbs. Butter; 1000 yds. Yow Cloth;

100 cords Bark; for which a fair price will be given by Gardiner, July 8, 1820. A. F. PERKINS.

NOTICE.

NOTICE.

THE Subscriber informs his friends and the public, that he has established homself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing an I selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that state, which he trusts will afford peculiar facilities to those unacquaintad with the Market. Particular and per-

unacquaintad with the Market. Particular and per-sonal attention will be paid to Sales of Lumber, Coun-try Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those

who intrust their property to his care. SAMUEL J. BRIDGE. Boston, April 17, 1830. Mr. James Bowman, Mr. James Bowman, & Co. 3 Gardiner. E. H. Lombard, Esq. Hallowell. Hon. James Bridge,
Chas. Williams, Esq.
Messrs. Vose & Bridge,
Messrs. Cram & Cahoon,
Portla Benj. Willis, Esq. } Portland.

THE CHILD'S SONG BOOK. THE CHILD'S SONG BOOK, for the use of schools and Families, being a selection of favorite airs, with Hymns and Moral Songs, suitable for in-

The leading object in compiling this little book has been to aid teachers of Infant Schools: and to offer such a combination of Airs with Hymns, or words suited to infant instruction, as might be useful in families, where there are children; at the same time affording them amusement and instruction, suited both to school time and play hours. The music is a selection of favorite Airs from the most approved composers. It should be, and it is hoped that it is, such as will command the approbation of mature age—and strike with peculiar force the sprightly feelings of childhood. Exertion has been made to select such words as are

intelligible, or might be easily explained to very young children. This attempt to combine pure religious and moral sentiment with imporent hibarity, is dedicated to those benevolent ladies who devote their time and talents to the cause of infant education, with the hope that it will

be in some degree auxiliary to their meterprise. For sale by P. S. JUST received from Sloop Rapid and for sale by A. T. PERKINS 575 Bushels Yellow Corn and

quantity of Flour.

Also, just received a few articles of Medicines, viz.

Sulphate Morphine, Prusic Acid, Blue Pill (in Mass)

Tartarie Acid, English Mustard Seed, One box of Upten's Best Glue. July 15, 1820.

JUST published and for sale by P. SHELDON, in SCOTT'S HISTORY OF SCOTLAND, in two volumes.
CRUDEN'S CONCORDANCE, a new and beau-

tiful stereotype edition. In this edition more than six thousand errors contained in the former edition have been corrected THE FRUGAL HOUSEWIFE, an excellent work.
THE BOOK OF HEALTH, first American from

WHITTEMORE'S HISTORY OF UNIVER

FOR SALE at this office a second

UniVensalisT Books. Ror sale by P. SirielloN, at his Lockstore, near the Bank, a great variety of Universalist public, tions by the dozen or single copy, viz.

BALLOUS HORKS.

NOTES OR THE PARABLES. In which all the par-

TREATISE OF ATONEMENT. A highly approved treatise on the nature of the Scripture decirine of the BALLOU'S LETTERS. A series of letters on Divine

revelation, between Air. Ball. u and Mr. Kneeland, Tathis work is appended an interesting correspondence between Mr. ballou and two orthodox clergymen of Portsmouth, N. 13.

BALFOUR'S WORKS.

Portsmouth, BALFOUR'S WORKS.

1st Inquiry—into the Scriptural meaning of the words Sheol, Hades, I artarus and Cehenna, ail translated Hell in the common English version.

2nd Inquirky, being an inquiry into the Scriptural doctrine concerning the Devil and Satan, and into the extent of duration expressed by the terms Clim, And and Alonios, renaered everlasting for ever, &c. in and Alonios, renaered everlasting for ever, &c. in and Aionios, rendered everlasting, for ever, &c. in the common version, and especially when applied to punishment. Essays on the Intermediate State of the Pead, the

Essays on the Intermediate State of the Fead, the Resurrection from the Dead, and on the Oreck term rendered judge, judgment condemned, cammatter, see. See in the New Testament. With Penars on Mr. Fudden's Letters in vindication of Future Retribution, addressed to Mr. Finese Ballot of Loston Letters on the Intermediate, State of the Dead, and a Future Retribution, with which getting the Dead, and a Future Retribution, with which getting the Dead, and a Future Retribution, with which getting the first the history of the destribution.

connected the history of the doctrine of Future hetri-These works are written in the spirit of candor, and are replete with forcible arguments and sound critical. They are of uniform prices. In sheep ξ 1 25 per vol in boards ξ 1

HUTCHINSON'S TRIUMPH.
HUTCHINSON'S APOLOGY.
REPLY TO DR. ALLEN. Price 25 cents.

A LETTER TO DR. BEECHER. LIFE OF KEV. JOHN MURRAY, written by himself.

LIFE OF REV. JOHN BURRAY, Written by himself-end continued by his widow. HISTORY OF ANCIENT UNIVERSALISM, by Rev. HOSEA BALLOU, 2.1, a work of great merit sand re-search, price 2 1 20 bound. HISTORY OF McD. RN UNIVERSALISM, by Rev.

Phomas Whitemore, being a continuation of hir bal-lou's riistory, and a highly interesting work. Price

A HISTORY OF UNIVERSALISM, by Dr. Thomas

A firstory of Universalism, by Dr. Thomas Brown, of Albany. Price \$1.

CHRISTIAN VISITANT, edited by Rev. William A. Drew. Price 56 cents bound.

STREETER's HYMN BOOKS. Societies will be

supplied with the e Hymns at the publisher's prices.

BALLOU'S AND TURNER'S HYMNS: also at publisher's prices.
ALSO TRACTS AND SERMONS, viz.

Conversations on Religion, between a paint and child. This tract is calculated to do great server to the cause of truth. It contains 12 pages du accino. Price &1 50 per 100, 25 cents per dozen and 8 cents

single.

"EVIEW of Dr. Dwight's Tract entitled "Duration of future punishment, by Rev. S. Colds, price 6 cents.

REPLY to Hawes' Reasons for not Leing an Univer-THE PLEASURES OF SIN, a Sermon by Rev. T.

A SERMON preached at the Ordination of Rev. T. Fisk, by Rev. Hosea Ballou.

Mr. Dobs' - ERMON preached in the Court house

at Bangor-2d edition.
THE NEW BIRTH, a Sermon by Rev. E. Carc. And sunfry other permons and Tracts by Rev. II. Bullin, S. Gobb, R. Streeter and others.

**Any Universalist publications not on land

will be procured when re uested. Also for sale as above, a great variety of BITLES and TESTAMENTS, LOVELAND'S GREEK LEXICOS,

Co-Common Bibles for sale at Bible Society prices -CA June 3, 1830.

HEREBY caution all persons not to purchase a note of the following tener signed by an, as the greenent for which said note was given has not been complied with, and 1 250 determines never to pay said late, to wit. Richmand, November 10 h, 1827.

For value received I promise to pay Zeph usah ff. viles, or order, mue dailars for a clock which is warranted one-year, in twelve menche.

(Signed) BESJAMIS RYID, Jr.

The above warranty has not been complied with red on that account the note will not be settled by the sub-

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BENJAMIN BELD, J. Gardiner, June 12, 1850.

NOTICE. NOTICE:

Was dissolved by mutual consent on the 14th of May last. All persons indebted to said from are requested to call and make payment to the suffection who has the Books of the firm. JOHN LAWRENCE.

Gardiner, July 1, 1820.

NOTICE.

THE subscriber having contracted for the support of the Poor of the town of Liverm re, and having made suitable provision for them, cautions all persons against harboring or trusting any of them on his account, as he is determined to nay no slebts of their cont, as he is determined to DANIEL JUDKINS. Livermore, June 12, 1830.

VERGEL H. HEWES, FASHIONABLE TAILOR, AUGUSTA, MAINE.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and expite of BENJAMIN COPP, late of Gardiner, in the county of Kennelsec, Yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs:—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; nd all indebted to said estate are requested to make immediate | ayment to WN. PARTRIDGE, Administrator.

Gardiner, June 29, 18:0.

JUST published, and for sale by P. SHELDON,
THE BUDGET, OR HUMBLE ATTEMPTS AT IMMORTALITY, by the Messes.
June 9.

INSURANCE AGAINST FIRE. THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or discovery. Gardiner, Nov. 1, 1829.

THE subscriber has just purchased a lot of TIN WARE at Auction, which enalles him to sell at reduced prices.

A. T. PERKINS.

Of all kinds executed with neatness at this Office

CHRISTIAN INTELLIGENCER.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged. will be charged.

Twenty-five cents each, will be allowed to any agent. or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all menies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six menths,

and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly or

No paper will be discontinued, except at the discre-tion of the publishers, until all arrearages are paid. All communications addressed to the editor or pub-lishers, and forwarded by mail, must be sent free of

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